that there is very good reason, why Thales should be acquitted from this accusation of Atheism. Only we shall observe the occasion of his being thus differently represented, which seems to have been this; because, as Laertius[a] and Themistius[b] intimate, he left no philosophic writings or monuments of his own behind him (Anaxhnander being the first of all the philosophic writers): whence probably it came to pass, that, in after times, some did interpret his philosophy one way, some another; and that he is sometimes represented as a Tfaeist, and sometimes again as a downright Atheist.

But, though Thales be thus by good authority acquitted, yet his next successor, Anaximander, can by no means be excused from this imputation ; and, therefore, we think it more reasonable to fasten that title upon him, which Aristotle bestows ou Thales, that he was *ap^yog* rrjc *roi*-airi?c $iXoao$«ac, the prince and founder of this Atheistic philosophy;—who derived all things from matter, in the way of forms and qualities; he supposing a certain infinite wtolma *pnma,* which was neither air, nor water, nor fire, but indifferent to every thing, or a mixture of all, to be the only principle of the universe, and leading a train of many other Atheists after him, such as Hippo, surnamed a0*-<K by Sirnplicius and others, Anaximenes, and Diogenes Apolloniates, and many more; who, though they had some petty differences amongst themselves, yet all agreed ***in*** this one thing, that matter, devoid of understanding and life, was the first principle of

* Lib. i. scgm/23. p, 16* [fe]Oral **xxvL p. 317.**

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